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*Annual  
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ANNUAL MEETING

OF THE

OHIO BAPTIST EDUCATION SOCIETY,

AND OF THE TRUSTEES OF THE

GRANVILLE

LITERARY AND THEOLOGICAL

INSTITUTION.

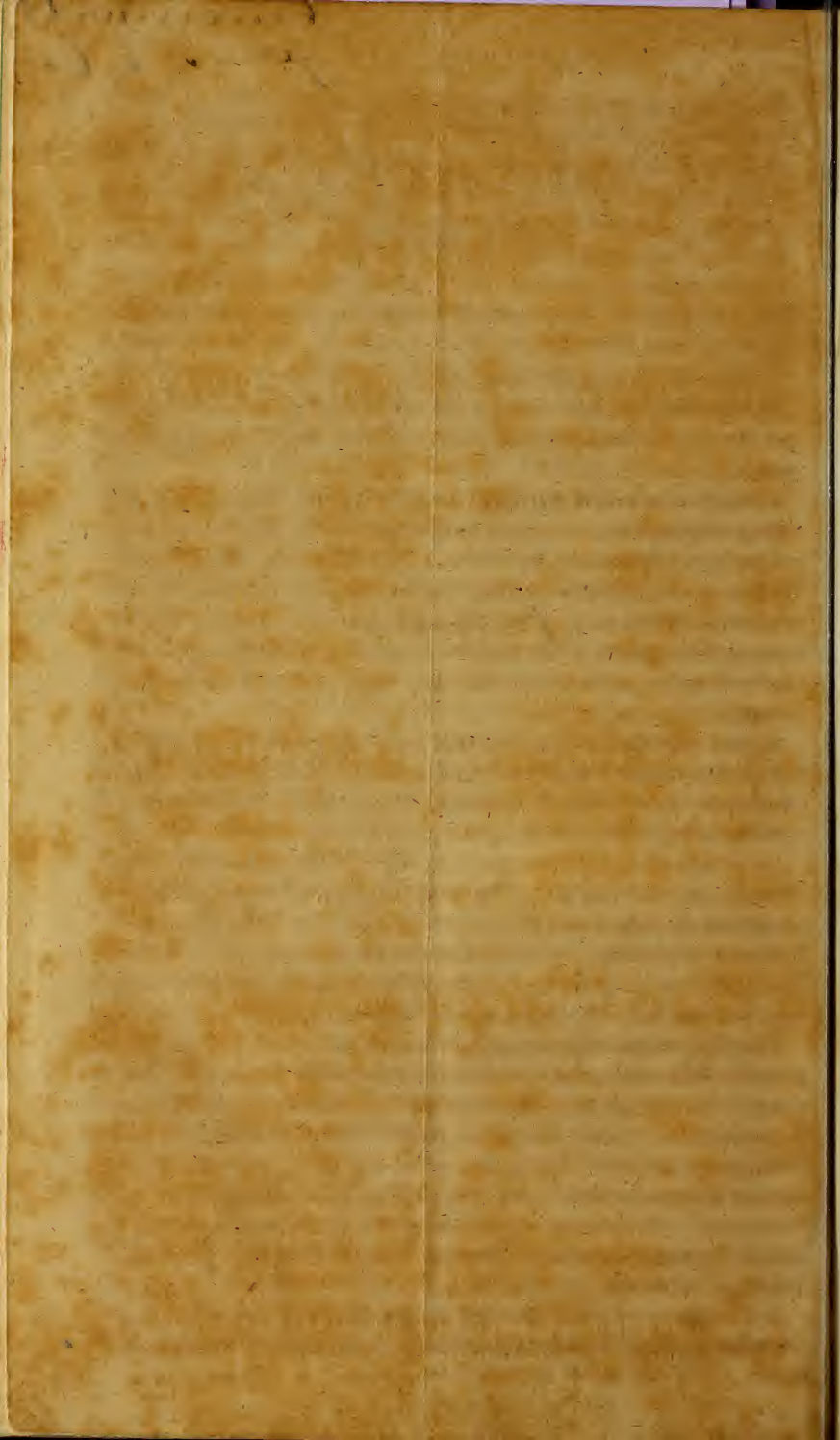
AUGUST 9th AND 10th, 1837.

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1837.



## ADDRESS,

*Delivered before the OHIO BAPTIST EDUCATION SOCIETY, at their Annual Meeting, held in Granville, August, 1837. By T. R. CRESSY, A. M., Pastor of the Baptist Church, Columbus, Ohio.*

IN addressing the *Ohio Baptist Education Society* on this occasion, there are four points that I shall take for granted, and spend no time to prove.

First, that the ministerial office is of divine appointment, and the leading instrumentality in promoting vital piety. Second, that eminent godliness is the first qualification to a right discharge of its duties. Third, that a minister may, under certain circumstances be useful and abundantly blessed, without an extensive education. Fourth, that no minister of the gospel, be his attainments never so great, can expect success without the special aids of the Holy Spirit. God must give the increase.

Having admitted these as cardinal points, never to be lost sight of, I wish to present some reasons why—*A thorough, literary and theological education is exceedingly desirable, if not absolutely necessary to constitute an efficient ministry of the gospel.*

I. The direct and implied precepts of the Bible, manifestly show this to be the mind of God. “The priest’s lips should keep *knowledge*, and the people should seek the law at his mouth.” “Till I come, give attendance to *reading*.” “Neglect not the gift that is in thee.” “*Meditate* upon these things.” “*Study* to show thyself approved unto God, a workman that needeth not to be ashamed.”

The same sentiment is presented in another form; “I will give you pastors,” saith the Lord, “according to mine heart, which shall *feed* you with *knowledge* and *understanding*.” “The same commit thou to faithful men, who shall be *able to teach*.” “For God hath not given us the spirit of fear, but of *power*, and of love, and of a *sound mind*.” Apollos is commended for being “an *eloquent* man and *mighty* in the Scriptures.” The letters of Paul were “*weighty* and *powerful*.” And of himself, he glories in declaring “though I be rude in speech, yet not in *knowledge*.”

In accordance with the will of God, thus distinctly expressed, that the minister should be not only eminently pious, but of a sound, thoroughly disciplined mind, of high literary, as well as religious acquire-



ments; provisions were made by the Jewish nation to secure to all, designated to the sacred office, superior intellectual attainments. Numerous theological schools were established, funds procured, and teachers, such as Elijah, Elisha, and Samuel, appointed over them, while none were allowed to enter upon the office under the age of thirty, and never to be entangled with the affairs of this life.

The same provisions were in effect, transferred to the Christian dispensation. It is true the apostles were once illiterate fishermen—were never trained in the learned schools of the Jews, and hence, in the view of the Scribe and Pharisee, were not entitled to the reputation of learned men. Still their means of preparation for the ministry, must very far exceed any who have lived since that time. With the history of the Hebrew commonwealth in all its minute relations, they were familiar. Of the ancient geography of Europe, Asia and Africa, they could not have been ignorant; while all the religious, political, and domestic peculiarities of the ancient Egyptians, Babylonians, Persians, Medes, Arabians, Phœnecians, Greeks and Romans, were interwoven with the earliest recollections of their childhood. They were also endowed with the power of working miracles, and speaking many different languages in aid of their ministry. They enjoyed a three year's course of theological study under the special direction of Jesus Christ; and, after his resurrection, were not permitted to depart upon their mission, until they had received the special illuminations of the Holy Ghost.

The apostle Paul, though not favored with the personal instructions of the Saviour, was brought up under the immediate instruction of Gamaliel—was thoroughly skilled in all the science and literature of that age—"was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter," and possessed the power of working miracles in common with the other apostles. Though equipped thus fully with the panoply of heaven and earth, such was his estimate of a disciplined mind, that he made "books," as we learn from his second epistle to Timothy, the interesting companions of his varied journeys.

Such was the ministry under the Jewish and at the commencement of the Christian dispensation. Such the ministry that God established and blessed. Its superior intellectual strength, compass and energy, as well as eminent godliness, none can question. It was fully prepared to meet sin in all its subtle and gigantic forms, and to carry truth into the darkest abodes of spiritual death.

II. The peculiar characteristics of the present age, furnish another reason, why a thorough literary and theological education is necessary to constitute an efficient ministry.

Society is not what it was but few years since. Education and the

force of circumstances have exerted a transforming influence upon the entire mass of mind in our country. They have elevated it as by a mighty tide, and mind is now strongly marked by that independent, energetic thought that calls no man master. Such is the boldness of its scepticism, that whatever is presented for belief, especially of a religious character, must be fully sustained by sound arguments; and these must be presented in a way calculated to convince the inquisitive layman, and to gratify the taste of the refined youth, or the attention cannot be won, and the soul benefitted.

While such is the character of mind generally, there is a strong tendency in the ministry to be extremely superficial. Every man in this age knows a little of many things. But the number is exceedingly small, who are thoroughly versed even in a few things. This is too much the case with the ministry. The destitute churches are numerous. The Macedonian cries, that fall upon the ear of the young licentiate, are constant and reiterated. Strong appeals are often made to his sympathies in behalf of the perishing millions, that all have not the nerve to resist. Many are consequently thrust into the ministry before acquiring that amount of mental discipline which their high calling absolutely requires. After having entered the work, so numerous are the demands upon his time and intellectual strength, amidst the onward rush of the church to victory, that instead of bringing "beaten oil" into the sanctuary, his preparations for preaching become exceedingly meagre, and in many instances the mere effervescence of the moment. They are little else than strong appeals to the conscience and passions; religious exhortations, harangues and narratives of Christian experience—all of which may sometimes be admissible, but will never substantially "feed the people with knowledge and understanding." There should be more of the Bible, more plain, sound exhibition of divine truth, of the doctrines of grace, of the divine law, of the great principles of God's government and of the entire plan of salvation in all its varied relations. "The Priest's lips should keep knowledge."

A fearless spirit of enterprise, constitutes another characteristic of our age. Mind is here left uncontrolled, to exert all her energies, and sufficient scope is given for her boldest experiments in every direction. Genius is constantly upon the alert, searching out the various, unexplored laws of nature and of art, and often presenting the trophies of her victories to an admiring world. Our commerce is borne upon every sea—our rail-roads and canals are crossing or penetrating our highest mountains, filling up our vallies, arching our rivers, connecting distant States, and almost annihilating time and space. At the same time, our institutions of every character and grade are springing into being in quick



succession with astonishing rapidity ; and the press is flooding the land with periodicals and volumes suited to every taste. In short, through the length and breadth of our country, all is enterprise, strong excitement, or wild enthusiasm. To arrest the attention of such a rush of spirit, where there is every thing to shut out the thoughts of eternity, a ministry of the most elevated character is needed—a ministry that will command attention—whose voice will be heard above the rush of many waters.

Such being some of the characteristics of the present age, an increasing demand is of necessity made upon the intelligence and energy of Christ's ministers. How can the herald of salvation meet this demand, if his mind has received no more than ordinary cultivation ? Can he be qualified to teach, who scarcely knows more than his hearers ? Can he point to heaven and lead the way, amidst the enthusiasm, the bold enterprise and the increasing intelligence of this nation, who is unskilled in general science, in the principles of Biblical interpretation, and unable to bring from "the treasury of the Lord, things new and old?" Could we hush the spirit of free inquiry that is abroad—stop the thousands of printing-presses—close the ten thousand channels of information, and blot out the great luminaries of intelligence which are shedding their meridian rays upon our land, then might our ministers continue as in years past, to be men of very moderate attainments. But this cannot be done. We would not desire to see it ; but would have this spirit sanctified and rendered subservient to the progress of the gospel. It has received an impulse which will carry it forward ; and if the ministry would occupy that commanding position in society which their holy calling demands, their only alternative in connection with deep-toned piety, is to possess themselves of such an amount of mental furniture, as will entitle them to the high respect and confidence of those, over whom they are placed in the Lord.

III. The position we would sustain is in accordance with the present and past sentiments of the Regular Baptists throughout the world.

It is true our ministry has never been universally educated ; still in each generation, there have been a respectable number, who have stood high for their literary attainments. It is the glory of the denomination, that they have ever considered eminent godliness of the first importance in a gospel minister, in no sense second to any other attainment.—While other denominations have sacrificed this to brilliant talents and superior erudition, the Baptists have been as immutable upon this point as the laws of gravitation. So large has been the space, which this has filled in their vision, that they have often seemed to lose sight of every other qualification, and to thrust men into the work with but little

teaching except that of the Holy Ghost. Still our churches have ever selected the most learned and able ministry they could command. In the early history of this country, their numbers (only 14 churches in 1700,) were too few—they were too poor—too widely dispersed, and in many instances too grievously oppressed and persecuted to provide the means for educating their ministry.

But a slight reference to the history of education among the Baptists, will show that they never merited the reproach of undervaluing an educated ministry.

In 1689, a large Baptist Association was held in London, attended by ministers and messengers from 107 churches, of which eight were in Wales, the rest in England. They held “the doctrine of personal election and final perseverance.” The first day of the meeting “was spent in humbling themselves before the Lord.” On the second, they disclaimed all right to interfere with the liberty of the churches. On the third day of their meeting, it was “resolved to raise a fund to assist those churches that are not able to maintain their own ministry, that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel; and to send ministers to preach in the city and country among the destitute, and to visit the churches.” Another object of the fund was, “to assist those members that are disposed to study, having an inviting gift, and sound in the faith, in attaining to a knowledge and understanding of the languages—Latin, Greek and Hebrew.” Such were the sentiments of the Baptists in Great Britain, nearly 150 years ago, respecting the support of the ministry, Home Missions and *Ministerial Education*. How unlike the sentiments upon the same points, of the self-styled “Old School Baptists” of Ohio, at the present day.

Roger Williams, the first Baptist minister in this country, was thoroughly versed in all the learning of his age, and in no sense inferior to Cotton and Hooker. For more than a century after his time, as the few churches then in existence were supplied with pastors from the old country, it is believed they were fully able to cope with those of other denominations. In those days, the Baptists and the other Puritan Fathers, all considered ministerial education of special importance.

In 1721, Thomas Hollis, merchant in London, made special provision for the education of ministers in Harvard College, a portion of whom might be Baptists. The Philadelphia Association was formed in 1707. In 1722 in their minutes, they “recommended to the churches to make inquiry among their own ranks, and see if they had any young men, *hopeful for the ministry*, and *inclined to learning*: and if they had any such individuals, to give notice of the same to Mr. Abel Mor-

gan, that he might recommend them to the college on Mr. Hollis' account."

In 1756, the Philadelphia Association resolved to establish a school for the education of candidates for the ministry. This was the first attempt of the kind by Baptists in America; the school was located at Hopewell, N. J., and the Rev. Isaac Eaton, pastor of the Baptist church in that place, was appointed theological professor. This institution continued about ten or twelve years, when it was merged in the Rhode Island College, which was chartered in 1764. Here we ought distinctly to notice how ardently these fathers of the Philadelphia Association maintained the opinion that their ministers should be men possessing some literary attainments. They wished their churches to be furnished with "men of promising gifts for the ministry," who were searched out from "among their own ranks" and sent to the Hopewell academy, or to "Harvard College on Mr. Hollis' account."

The Charleston S. C. Association, the second formed in America, was constituted in 1751, and partook largely of the spirit of the Philadelphia Association, especially for supplying the destitute with an efficient and educated ministry. "In 1757," says Mr. Furman in his history of the Association, "the expediency of raising a fund to furnish suitable candidates for the ministry with a *competent share of learning*, was taken into consideration; and it was recommended to the churches generally, to collect money for this purpose." One hundred and thirty-three pounds were pledged by the members present to begin the fund. Evan Pugh, Edmund Botsford, and Samuel Stillman, all distinguished men, were among the first beneficiaries of this fund. The two former "finished their course" at the south; the latter spent a life of eminent usefulness as the pastor of the first Baptist church in the city of Boston. An educated ministry was evidently among the subjects that claimed the constant attention of this body. In their circular letter for 1786, we find the following beautiful expression. "Pay particular attention to the education of your children; and where it has pleased God to *call* any of *his young servants* to the *work* of the *ministry*, let the churches be careful to *introduce* them in the *line of study* and improvement, and make suitable exertions to furnish them with the necessary means for this end."

The establishment of the College in Rhode Island, previously referred to, originated, as Benedict and Backus state, in the Philadelphia Association. It is certain that this Association felt a deep interest in its welfare. Her churches had long been in the practice of aiding young men of promising gifts in obtaining an education preparatory to the christian ministry. At this time they had funds to the amount of four



thousand pounds, given expressly for this object; and they immediately commenced sending their beneficiaries, who were candidates for the ministry, to the newly established College.

The Warren Baptist Association, the third established in America, was organized in 1767. Soon after, each of these Associations recommended to every church on the continent of America, to take up an annual collection for the College in Rhode Island. Thus pre-eminently did the entire denomination regard a liberal education, especially for candidates for the ministry, and heartily co-operate in furnishing the means to secure this end.

Such was the disastrous influence of the Revolutionary War upon our churches, who entered with much ardor upon the achievement of our independence, and upon the various combinations formed for securing an efficient ministry, that but little was done for education, for nearly half a century subsequently. Churches were dispersed—literary and benevolent combinations were broken up, while many, in the meantime, were under the necessity of entering the ministry without any literary preparation, which was directly calculated to diminish a sense of its necessity in the great mass of the community. Still an educated ministry was not lost sight of by our fathers. In 1791, the Charleston Association commenced a fund for the education of pious young men, candidates for the ministry. Up to 1810, the committee had received \$9,380 02, only a part of which had been expended. Thirteen pious young men had been aided by this fund, among whom we notice John M. Roberts, Jesse Mercer and William T. Brantly. The same year a similar effort was made by the Warren Association, then convened at Old Rowly, Mass. and in 1794 a society was incorporated by the legislature of Mass., styled the “Trustees of the Baptist Education Fund.” Although this fund increased but slowly, still in 1824, twenty-nine candidates for the christian ministry had participated in its benefits—among the earliest of whom we find the names of Jeremiah Chaplin, Nathaniel Kendrick and George Phippin—all now occupying stations of distinguished usefulness.

The Baptist Education society of the Middle States was formed at Philadelphia in 1812. Its object is thus stated by the Constitution: “Article 2.—Its avowed and explicit object is, with a divine blessing, the assisting of pious young men in obtaining such literary and theological aid as shall enable them, with greater ease to themselves, and usefulness to the churches to fulfil the public duties of the christian ministry.” This society also contemplated the establishment of a theological school, which was organized, and commenced operations under the direction of the Rev. Dr. Staughton, and the Rev. Ira Chase. Subsequently this school became the theological department of the Columbian College, Washington, D. C.

In 1814 the Massachusetts Baptist Education Society was formed at the annual meeting of the Boston Association, which was organized in 1812, then convened at South Reading. Its object was the same as that formed at Philadelphia for the Middle States. Subsequently, its name was changed to the Northern Baptist Education Society, embracing all the New England States. It has aided, (if our memory be correct, (in preparing for the ministry, not less than five hundred young men, and expended at least \$50,000. Out of this society grew the Newton Theological Institution, which commenced its operations Nov. 28th, 1825. In 1816, an Education Society, similar in its plans and purposes to the one formed in the Boston Association, was organized by the Warren Association. In 1817 the New York Baptist Education Society was organized, by which was founded the Hamilton Theological Institution in 1819, and it is an incident richly worthy of record, that the first two beneficiaries of the Mass. Education Society, Colman and Wheelock, and the first two beneficiaries of the New York Education Society, Wade and Kincaid, were sent as Missionaries to Burmah. In 1817 a society was also formed at the South, known by the title of "The Baptist Society in South Carolina and Georgia, for the education of pious young men, designed for the ministry."

Whatever may have been the literary character of our ministry, the above mass of historical facts distinctly show, that from the days of the first Baptists in America to the present, the eye of the denomination has been kept steadily upon a ministry furnished to every good word and work. Twenty years ago the denomination were at least nominally organized into Education Societies for this purpose, though it is readily acknowledged, but a mere fraction has been accomplished that should have been, by a denomination having associated with it one fourth of the entire population of these United States. Still it is cheering to reflect, that within a few years increased efforts have been made and crowned with success, for preparing young men for the ministry. In 1830 we had but three Colleges, and three Theological Institutions, and probably less than two hundred young men in a course of study preparatory to the christian ministry; but the increase within seven years has been at least three hundred per cent. The Institutions then in existence have doubled, and in some instances have trebled their numbers, while many others have gone into operation, so that it is now confidently believed from the best information, that we have at least six hundred young men in the Baptist denomination in the United States pursuing an education preparatory to the Christian ministry.\*

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\* For many of the facts stated in the above division of this address, I am much indebted to the Christian Review, that excellent work, which should be read by every Baptist in America.

IV. Another argument in favor of the point under consideration, is the fact, that in all the great movements of the church, God has always employed men of the highest intellectual, as well as religious attainments—men of strong minds, of great moral courage, thoroughly versed in all the learning of their age, and fully able to cope with error, in its most varied and subtle forms.

When Israel was to be led out of Egypt to the promised land, Moses, brought up in the court of Pharaoh, thoroughly learned in all the wisdom of his age, and divinely inspired—and Aaron, a man of eloquent and commanding address, were chosen by Infinite wisdom, as the leaders in this enterprise, and to arrange for that peculiar people, a splendid system of religious polity, every way adapted to their wants, and to the promotion of God's glory.

At subsequent periods, when the church was diminished, her prospects darkened, and great reformatations were needed, He chose such men to take her by the hand, as Samuel, David, Hezekiah, Josiah, Daniel, Ezra, and Nehemiah, men of untiring vigilance, whose intellects were of the highest order, their minds thoroughly disciplined, and their hearts never yielding to discouragement.

When the Christian Religion was to be established, not less illustrious were the great actors in this unparalleled enterprise. The twelve apostles, as we have already seen, were men of extraordinary intellectual attainments, and were not sent forth to their labor until they were prepared for judicious and powerful effort. The Apostle Paul, too, was a master-spirit of his time. Genius, rigid mental discipline, varied classic learning, and an eye that never blenched from its purpose,—all were his; and these, together with his exalted piety, prepared him for that brilliant course which he pursued from city to city, and to present to the world those masterly productions contained in his epistles, especially that to the Romans, and the one to the Hebrews. Why did Jesus enlist such mighty energies as these, in the gospel ministry, unless the work called for a gigantic instrumentality?

Centuries passed away, and the church became almost extinct. The power of the Pope had out-grown the strength of every civil arm.—Every monarch in Europe was at his feet. No power was sufficient to cope with him. His dominion over the reason and conscience of an ignorant and prejudiced multitude, supported by the combined energies of Church and State, throughout an entire continent, was complete. At this dreary moment, when this mighty power, and these deep-rooted corruptions were to be resisted, and a complete reformation effected for the church, Luther, Calvin, Knox, Melancthon, and Zuinglius, like some vast constellation that bursts from the east at the hour of mid-



night, appeared for her guidance and rescue, like the pillar of fire to Israel wandering in the desert. The occasion was an extraordinary one; but the instrumentality—the inflexibility of character—the moral courage, and the intellectual strength, that Infinite wisdom brought against this array of sin and despotism, was not less remarkable.

At a still later period, when the church had sunk into fatal error, worldliness and formality, and was to receive a new impress of the image of God, divine wisdom selected to this work such men as Wesley, Whitfield, Edwards, and Fuller.

When the cause of Missions in Great Britain was to call forth the sympathies of the church, and the missionary concert for prayer, that is continued to this day, was to be established in 1784, we find the immortal Carey, Fuller, Ryland, Sutcliff and Pierce, resolving and acting upon this subject; the influence of which, constantly expanding, continues to be felt in thousands of hearts once enveloped in heathenish darkness.

When the Bible was to be translated into the numerous languages and dialects of the East, we find the same Carey, with Morrison, and Martin, and Judson, all men of unrivalled intellectual attainments, giving the word of life to the millions of China, and Burmah, and India, in their own vernacular tongue.

When the spirit of Missions was to be diffused through this country, the voice and thoughts of Mills, Worcester, Everts, Rice, Cornelius, and Stoughton, were reverberating upon the ear of the entire American church. The call was not unheeded, but received such a response, as the piety and intellectual character of such distinguished servants of Christ demanded.

Thus we may fix our eye upon any distinguished era in the history of the Christian church, and it will universally be found, that God, in effecting his sovereign purposes of love and mercy, has called forth the instrumentality of men, possessing great intellectual attainments, strength and energy; men, who, by the grace of God, were prepared to grapple with any thing with which the world, the flesh or the devil might bring them in contact.

From these facts, we deduce an incontestable argument in favor of a ministry of an elevated character. Such a ministry has ever been called for. But one quarter of the earth is yet nominally christianized. We have no reason to believe that divine sovereignty will mark out a course in the conversion of the other three quarters, different from that pursued, for the last five thousand years. A ministry then, of great intellectual resources, as well as elevated piety, is still imperiously demanded.

V. From the greatness of the enterprise, we deduce another argument in favor of the intellectual strength of the Christian Ministry.

Look at the number and strength of the enemies to be conquered. The heart of man is most deceitful and wicked, even to desperation. It has ever been utterly opposed to every principle of God's government. Scripture has personified it as "enmity" itself, arrayed in desperate contest with heaven. Infidelity also, deeply-rooted, wide-spread and ever upon the alert, is enlisted in this combat; it has system, genius, education, riches and popular favor, all at its command. Its movements are strongly characterised by a fearless, wily, and desperate malignity, that, were the power at its command, would annihilate the Bible, blot out the christian religion, and grasp the reins of the universe. Its recent operations, in our cities and many western settlements, has assumed a more virulent and determined form than ever. But we have also to contend against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, and against the prince of the power of the air. Where is greater intellect, more combination, subtle stratagem, annihilating opposition, and movements more insidious and rancorous, against the honor of God and the welfare of man? Who can number the legions—estimate the resources—or fathom the depths of iniquity and delusion, at the control of this prince of darkness?

To trace out, and bring to light the hidden iniquities of the human heart; to expose the sophistry, to silence the cavilings and blasphemies of infidelity, and to rescue from its delusions the thousands that are enveloped in its thick darkness; and also, by the aids of the Holy Ghost, to unmask the subtle devices, and counteract the plans, and to up-root the empire of that master-spirit of sin—the greatest genius and intellect that God has created and made holy, are demanded for the onset—intellects thoroughly versed in the philosophy of mind, in the science of Scripture interpretation, in a knowledge of the desperate character and effects of sin, and of all the revealed purposes of God.

The greatness of this enterprise is still farther seen, by noticing the specific object to be gained. This is nothing less than the reconciliation to God, of a world in rebellion and ruin. The ministry of the gospel is an embassy sent forth by the offended sovereign, to effect this reconciliation—to bring back this revolted province to an allegiance to its rightful governor. This enterprise, in its object, is supremely benevolent—vast in its design, and infinitely important in its connections. Who can adequately gauge the interests that are depending, and estimate the desirableness to heaven and earth, of a happy termination? The glory of God, the honor of Christ, and the salvation of myriads of deathless souls are all staked upon its issue, and to whom shall it be committed? When great interests are depending, it is not according to the dictates of human or divine wisdom, to commit them to the inexpe-

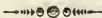
rienced, the illiterate, or the undisciplined. When life or property is depending; when a district of country is to be represented in our national councils, or a nation's honor is to be sustained in a foreign court; or when an invading enemy is to be driven from our borders, and an injured people are to be freed from oppression, and led on to independence, to whom but the prudent, the wise, the mighty, are these vast interests intrusted? But what are life, wealth, the honor or independence of a nation, compared with the glory of God, and the immortal soul, that exceeds in value all the suns, and worlds, and systems ever spoken into existence? And shall the vast earthly interests of man be committed only to the greatly wise and judicious; and the destinies of the never-dying soul, and the rights and interests of the eternal throne, so far as human instrumentality is concerned, be left to the control of a "novice," to men of secondary talents, and undisciplined minds? Preposterous thought! Such a thought as divine wisdom and common sense have never sanctioned. Manifestly this enterprise in which angels feel a deep solicitude, and that called forth the son of God to bleed on Calvary, as a sacrifice for sin, demands the greatest energies of the best disciplined minds.

But the commotions incident to the consummation of this enterprise, should not, in this connection, be passed unnoticed. Of these, prophecy gives us a vivid idea. "The sun and the moon shall be darkened, and the stars shall withdraw their shining; the Lord also, shall roar out of Zion, and utter his voice in Jerusalem; and the heavens and the earth shall shake." The Revelator also alludes to the same events, under imagery like the following: "Lightnings, and voices, and thunderings, and an earthquake, and great hail." These are figurative representations, illustrative of the appalling collision and commotions, that will shake the earth, when the glories of the latter day shall be ushered in. Such excitements, devastation of thrones, and agitation of kingdoms and empires, will then be seen, as the world has never yet beheld.

These movements have already begun. The church has her eye upon the conversion of the entire human family. As vital piety advances, and its friends take a higher stand, the spirit of opposition will be increasingly vigilant and desperate. As the accumulating light of divine truth is poured upon the human heart, entirely depraved, and upon the wide-spread associations of infidelity, the combat will deepen. Society, in this and other professed christian lands, is even now, in many instances, like the heaving sides of the volcano. God alone can tell what will be disclosed in the history of the future. All the resources of the minister of the gospel are now, and will be vastly more in coming years, put in requisition, and tasked to the utmost. Happy will it be for Zion, in the mighty onsets of these latter days, if her watchmen are



ably furnished for every conflict, by a thorough training in our Theological schools, or like Fuller, and Carey, and Baldwin, by a rigid course of mental discipline in their own private studies. Yes, thrice happy and blessed, if they are “able to teach”—“of a sound mind”—“eloquent and mighty in the Scriptures,” while they “meditate upon these things”—“study to show themselves approved unto God”—“give attendance to reading,” and “feed the people with knowledge and understanding,” until “the kingdoms of this world have become the kingdoms of our Lord and of his Christ.”



## ANNUAL MEETING

*Of the OHIO BAPTIST EDUCATION SOCIETY. The Society met in Granville, August 9, 1837.*

The meeting was called to order,—Rev. T. R. CRESSY, in the chair. The Treasurer's Report was called for, read and accepted.

*Resolved*, That L. TUCKER, of Cleveland, be appointed to deliver the next annual address, and that W. S. HALL, of Zanesville, be his substitute.

*Resolved*, That S. B. SWAIM, L. TUCKER, and T. R. CRESSY, be appointed delegates to the Convention of Western Baptists.

*Resolved*, That the thanks of this Society, be presented to the Rev. T. R. CRESSY, for his address, and that a copy be requested for publication.

*Resolved*, That J. STEVENS, G. COLE, T. R. CRESSY, W. S. HALL, and L. TUCKER, be a committee to report respecting raising a fund to support a Professor of Theology, in the Granville Institution.

Adjourned to meet at the call of the chair.

*Thursday, August 10.* Met pursuant to adjournment.

The following report of the committee on the subject of a Theological Professorship, was received and adopted.

1. *Resolved*, That this Society invite the churches and friends of ministerial education to furnish them with the means of sustaining a Professor of Theology, in the Granville Institution; and that when thus furnished, they will sustain such a Professor.

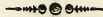
2. *Resolved*, To recommend to the Trustees of the Institution, to remit the tuition received for instruction in the Theological Department.

3. *Resolved*, That this Society unite with the Western Education Society, in an invitation to the Northern Baptist Education Society, to furnish and sustain an education agent, for the West.

The following persons were elected officers for the ensuing year, viz: S. B. SWAIM, *President*; S. W. LYND, J. L. MOORE, D. BRYANT, H. JOHNSON, H. GEAR, J. PHILLIPS, J. BAILEY, *Vice Presidents*; W. SEDWICK, WM. CHAFFEE, T. R. CRESSY, A. DARROW, P. CARTER, S. SPELMAN, *Directors*; GEO. COLE, *Secretary*; C. SAWYER, *Treasurer*.

The Society then adjourned to meet in Granville, at the time of the next annual meeting.

S. B. SWAIM, *President*,  
GEORGE COLE, *Secretary*.



## ANNUAL MEETING

*Of the Board of Trustees of the GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, August 9, 1837.*

The principal doings of the Trustees follow.

At two o'clock, P. M., the meeting was called to order. Dr. W. S. RICHARDS, in the chair.

The report of the Executive Committee, was called for, read and accepted.

The following persons, nominated by the Education Society, were elected members of the Board of Trustees, for a term of three years, viz: L. TUCKER, IRA GROVER, W. S. HALL, H. BOARDMAN, D. SHEPARDSON, S. SPELMAN, P. CARTER, J. DRAKE, H. CARR, J. STEVENS, D. C. BOLLES, and S. B. SWAIM.

J. STEVENS, L. TUCKER, D. C. BOLLES, H. GEAR, and J. WILSON, were appointed a committee to report on the financial affairs of the Institution.

Adjourned to meet at half past six o'clock.

Met according to adjournment. J. McLEOD, was appointed *Chairman pro tem*.

The report of the committee on the financial affairs, was called for, read and adopted.

*Resolved*, That the Rev. JONATHAN GOING, D. D., be appointed *President of the Institution, and Professor of Theology*.

*Resolved*, That JOHN STEVENS, A. M., be appointed *Vice President, Professor of Moral and Intellectual Philosophy, and Principal of the Literary Department*.

*Resolved*, That the thanks of the Board, be presented to the Granville Amateurs, for their performance at our anniversary.

Adjourned till to-morrow morning.

Met according to adjournment.

The following persons were elected officers of the Board, for the ensuing year, viz: J. STEVENS, *President*; P. CARTER, *Secretary*; D. C. BOLLES, *Treasurer*; and J. STEVENS, J. WILSON, D. C. BOLLES, J. PRATT, D. SHEPARDSON, P. CARTER, W. S. RICHARDS, S. B. SWAIM, and ALANSON SINNETT, *Executive Committee*.

Appointed J. STEVENS, J. PRATT, and S. B. SWAIM, a committee to draft a *Constitution* and *By-laws*, for the Board of Trustees, the Executive Committee, and the Institution.

*Resolved*, That no student be permitted to board himself, in the buildings of the Institution; and that all students from abroad, be required to board in the college commons, unless they have special permission from the Faculty to board elsewhere.

Adjourned until the day of the annual commencement, in Aug. 1838.

J. STEVENS, *President*,

P. CARTER, *Secretary*.



### *Annual Report of the Executive Committee to the Board of Trustees.*

The Executive Committee beg leave to present to the Trustees of the GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, the following statement of its affairs.

There has been advanced to the Steward for his department during the year,		\$2464 76
The department owed at the close of the last academical year.	\$1178 46	
The balance now due from the department is	700 25	
	<hr/>	
Showing a decrease of debts amounting to	\$478 21	
The value of articles employed in this department, is greater the present year, than the last by	\$61 15	
Cash on hand	69 07	608 43
	<hr/>	<hr/>
These sums deducted from the amount received of Treasurer, leaves the sum expended		\$1856 33
		<hr/>
The Treasurer has received for board of students, and use of furniture in this department		2094 87
Deduct from this, the amount expended,		1856 33
		<hr/>
And there remains a balance in favor of the department, of		\$238 54
		<hr/>
The present condition of the Institution, with the pecuniary transactions of the past year, may be stated as follows, viz:		
Property belonging to Institution, per inventory,	\$20,314 20	
Debts due the Institution, exclusive of subscriptions,	965 15	
Cash in Treasury,	12 42	
Due on subscription for new building, say	\$1500 00	
	<hr/>	
		\$22791 77



The debts of the Institution, including Steward's department and interest, amount to		\$8853 92
Expended for salaries of Teachers (exclusive of Board)		\$1500 00
"    " board of Students,		1856 33
"    " salary of Agent,		250 00
"    " insurance, traveling charges, postage, stationery, taxes, &c.		275 34
		<hr/> \$3881 67
Received for tuition, room rent, &c.	1660 28	
"    " board of students,	2035 40	
"    " on subscriptions, &c.	135 00	3830 68
		<hr/> \$50 99
At the close of last year, there was due on subscriptions, then recently obtained,	1381 56	
Of this sum, there has since been received,	128 00	
	<hr/>	
Leaving due on these subscriptions,	\$1253 56	
To this should be added the amount of the one hundred dollars subscriptions,	1300	
	<hr/>	\$2553 56

The latter subscription is not payable, until it shall amount to three thousand dollars. A sum not less than \$2500, is due on *old* subscriptions and pledges.

The occasion of the receipts in the Treasurer's department being less than the expenditures, was the necessity of employing the agent in procuring a loan, which prevented the collection of funds, and incurred considerable expense. A loan was negotiated, and confidently expected; but owing to the unexampled embarrassments in money transactions, the past season, it has not yet been received.

It is due to the creditors, as well as to the best interests of the Institution, that the most prompt and efficient measures be adopted, for raising not less than 5000 or 6000 dollars, immediately. This done, there appears to be nothing in the pecuniary condition of the Institution to forbid the confident expectation of success. Aside from the accumulation of interest, during the past year, under circumstances by no means favorable, the Institution has fully sustained its course of beneficial operations.

At the present prices of provisions, this could not have been done, without the aid derived from the farm. There can be no doubt, that a rent, proportionable to the value of the farm and stock, has been realized.

J. WILSON, *Chairman*,

P. CARTER, *Secretary*.

*Report of the Committee on the Financial Affairs of the Institution.*

The committee report that the financial exhibit of the affairs of the Institution is satisfactory; that aside from the interest accumulating on debt, and expense of agency on account of debt, the Institution, even under its embarrassments, has sustained itself the past year; that not the least doubt exists in their minds of the practicability of raising the Institution from its embarrassment; that it is a matter of indispensable necessity to make provision for very early payment of the present creditors of the Institution—and that the plan of a loan be adopted, till a more favorable time for raising subscriptions and donations.

J. STEVENS, *Chairman*.